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THE

# Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

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VOL. I.

OCTOBER, 1800.

[No. 4.]

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## FOR THE CONNECTICUT EVANGELICAL MAGA- ZINE.

[THE following piece was, a few days since, communicated for publication. The Editors hesitated for some time concerning the propriety of publishing it, on account of the flattering manner in which the writer speaks of the Magazine. But when they reflected that whatever merit there may be in the work is to be ascribed to the writers of the several pieces and not to the Editors, they concluded to admit the piece. They were further induced to publish it from the consideration that it describes what is to be the plan of the Magazine. The Editors are happy to find that the work meets with such general approbation; and they are determined to make every exertion in their power to procure and publish such things as they shall judge best calculated to carry the original plan into execution. Should they fail they cannot reasonably require, nor will they have the presumption to expect the approbation

of the public. They are sensible they have taken upon themselves an arduous task; they bespeak the candor of the friends of religion, and ask their kind assistance.]

MESSRS. EDITORS,

OF all kinds of intelligence, instruction, and knowledge, religious are the most important. These have the most favorable aspect on all the interests of society, the greatest influence on the present and final happiness of individuals, and a peculiar tendency to advance the divine glory. The entertainment which they will afford, and the happy effects which they may reasonably be expected to produce, will be in some proportion to the variety which there shall be in the manner of their communication.

What therefore can be more entertaining and useful than a work well executed upon the plan of the Connecticut Evangelical Magazine? Especially, what can more warm and gladden the hearts of the pious? What can more enlarge their acquaintance with good men and the church universal, increase and extend their paternal affection,

and excite their abundant thanksgivings to the beneficent author of all our blessings?

As real piety unites their hearts in supreme love to one common father, it interests them in all his interests, in the welfare of his great family, and causes them to prefer Jerusalem to their chief joy. They rejoice in the divine glories, in the enlargement and prosperity of the church, in all her revivals and happy days, and in the salvation of their fellow men in every place, of every country, colour and nation. Their piety, at the same time, forms a common fellowship, communion and endearment among themselves. So far as they are known to one another, they unite in brotherly love, sympathize and rejoice with each other. Their eminence and advancement in knowledge, grace and usefulness afford them a divine pleasure. When their fellow saints triumph in death, when the power and excellency of religion are manifested, and God is glorified it strengthens their faith, increases their joy, and excites their praise. The more fully they are made known to each other, the more clearly their piety, zeal and usefulness are exhibited, the more these happy effects are produced; the more they admire the riches of divine grace, and are provoked to love and good works.

As your Magazine is designed to give information with respect to all these objects, events and things, how will it subserve these noble purposes? It will greatly extend the knowledge, views and acquaintance of good people, bring to their knowledge numerous characters distinguished for piety and usefulness, both in Europe and America, with their zeal, liberality and exertions for the furtherance of

the gospel, and enable them to commence a pleasing and useful communion with fellow saints, on this side heaven, of whom otherwise, probably, they would have had no knowledge, in the present state. How will this increase their zeal and liberality, awaken and unite their exertions, in the cause of their Redeemer? How will it present new objects and occasions of prayer, and open new sources of joy, thanksgiving and praise?

Essays on Christian doctrines and duties, on experimental and moral subjects, on the distinguishing marks of true and false religion, must convey the most necessary and important instruction, and be universally interesting and beneficial.

Historical sketches of various denominations of Christians, will enlarge the fund of ecclesiastical knowledge, bring good people into a nearer acquaintance with each other, exhibit such things as are amiable and worthy of imitation in their respective characters, excite candor and charity, awaken each other to search the scriptures, and to be sure that they believe, worship and practice according to the gospel, and happily tend to a more general union and reformation.

Judicious narratives of the revival of God's work in various parts, of the effects of them on atheists, infidels, universalists, the most vicious and hardened; humbling and reforming sinners of all characters; bringing them cheerfully to renounce their errors and sinful courses, and with purpose of heart to cleave unto the Lord, give strong evidence of the truth, power and excellency of the Christian religion, display the sovereignty, power and grace of the great Redeemer, and demonstrate that he has not forsaken, but yet walk-

eth in the midst of the golden candlesticks. They strengthen the faith and hope of believers. They increase the assurance and joy of those who have experienced the same things which are generally the effects of such precious seasons of grace and salvation. They encourage ministers and good people, in those thirsty and dead places where the heavenly dews and showers have not so remarkably fallen, to trust in and pray to God for the same gracious visitations. They have also a natural and powerful tendency, to convince hypocrites and formalists in religion of the sandy foundation on which they are building, and of the fearful end to which they are hastening. They are exceedingly calculated to arrest the attention of all dissolute people, and of those who are at ease in Zion, and destitute of all Christian experience, and to warn them to flee from the wrath to come.

The pious lives, the death-bed joys and triumphs of eminent Christians, will have the same good effects. They are calculated to make the most deep and lasting impressions on the mind. Who can read the sketch of the life and death of *Clarissa*, and not wish to live and die like that happy youth? Who can read the pious and inimitably tender lines of *Sthenia*, in the parting hour, and not be melted into tenderness? Not be instructed, warmed and made better? Nay who can read them, and her own reflections on the mournful occasion, and not remember them?

The lives, the death-bed fears, tremblings, and horrors of the wicked, painted in their true colours, are exceedingly impressive and useful. What can be more awful and alarming than the lives and deaths of *Diphormia* and *Rubricus*: How tremendous and as-

tonishing is it for persons to appear on the verge of eternity, at the moment when summoned to the judgment seat of Christ, with the enmity and opposition of devils, proclaiming their hatred of the parents who have destroyed them, and their wishes never to meet such unfaithful and cruel fathers in the world of spirits? How dreadful is it to awake out of fatal deception in the last moments, and to go unrelieved and without hope to an eternal doom!

Explanations of difficult passages of scripture, narrations of remarkable providences, and especially dissertations on such prophecies, as relate to this eventful period, and exhibit the signs of the present time, will be received as new, seasonable, and of incalculable importance. They will be read with the avidity and pleasure, with which the miser grasps his gold, or the husbandman gathers the delicious and enriching fruits of the field.

As variety is one of the principal beauties of nature, one of the most pleasing features in the face of creation, so that variety of matter, representation and instruction which the magazine is designed to comprise, is a peculiar excellence, and will add not a little to its worth and entertainment. Indeed as the united tendency of the whole is to promote the most useful knowledge, to advance piety, righteousness, the kingdom and glory of the Redeemer, so nothing can be more highly and universally important and useful. The plan is judiciously adapted to the era and state of the Redeemer's kingdom, and to the religious feelings, views and desires of his subjects, and if the work is well executed it cannot fail of a welcome and general reception, among all pious and ingenious people.

The Magazine will most probably have an extensive circulation, and instruct and benefit many of our citizens. It has been already read and will continue to be read in religious meetings and conferences. Those who read it will converse of it to others; one pious friend will hand it to another, and thus its usefulness will become more and more extensive. The intelligence it contains will not be confined to Connecticut, to the U. States, nor to America; but will be transported to Europe and there probably be republished. This intelligence will instruct, comfort and animate our christian brethren in the various and distant countries of Christendom, acquaint them with our religion, the state of our churches, with the gracious visitations and revivals which they have experienced, interest them in our spiritual welfare, and cause them to give us a remembrance in their prayers.

It will not only extensively answer the noble purposes which have been mentioned, but its influence and utility will be lasting. It will furnish volumes of various, interesting instruction and entertainment in future times, exhibiting the religion, taste, and zeal of the churches and Christians of the present age, and their exertions in the cause of their common Lord. It will equally attest his love and faithfulness towards them, his gracious visitations of them, and care over them, at this demoralizing, tumultuous and wonderful period. It may serve to give the holy ones, in the millennium, communion with their preceding brethren, and joy in the various steps and labors, which, in the wisdom of providence, prepared and led the way to that glorious period. It will transmit the pious labors and charitable example of the writers to

succeeding generations, and furnish authentic, rare and valuable history, which will instruct, entertain and edify them, and preach to the people who shall hereafter be born.

In these views, the writer rejoices in such a publication; and he returns you, Reverend gentlemen, his warmest thanks for your undertaking and labors. You may depend on his exertions, influence and prayers for its success. From his own views and feelings he judges of what are those of others, and persuades himself, that it is an acceptable work, and that you have the thanks, and will be supported by the prayers of the numerous good people of the country.

The publication of the magazine will indeed be laborious, demanding great care and attention; but its favorable reception, the consideration of its important tendency; that you are preaching, and will continue to preach to thousands; that your labors are a series of charitable exertions, increasing funds designed for truly benevolent and apostolical purposes; the prayers and thanks of your pious brethren; and especially, the testimony of your consciences and the prospects of the divine approbation will amply support you.

The pleasure and profit which it is presumed your readers will experience in perusing the Magazine, its usefulness in their families, and general tendency to serve the best purposes, will induce them as they do me, cheerfully to pay the small sum necessary for its support. This particular circumstance, that it is a kind of charity, designed, for the good of their neighbours, whom it behoves them to love as themselves, like a divine fragrance, will perfume the whole, and afford an additional satisfaction to



the pious and liberal reader. How will he rejoice in the prospect that what he gives may be the means of the instruction, joy and salvation of his brethren in the new settlements, and of the illumination and eternal life of his wild and perishing brothers of the forest! Especially that it may honor Him, who by all creatures, and in all things, is worthy to be glorified.

A. Z.

*Thoughts on the future glory of the Jewish Nation.*

[Continued from p 94.]

**H**AVING briefly considered the scriptural evidence of the conversion of the Jews to the faith of the gospel, I proceed to inquire whether it appears from the prophecies that they will return to the land of Canaan, or Palestine.—Christian divines have been of opposite opinions on this subject.—It is proposed to bring into view several passages from the inspired writings, which it is conceived, furnish proof that the Jewish nation will, not only receive Jesus of Nazareth as the true Messiah, but will again inhabit the land from which they were driven, after their city and temple were destroyed by the Romans.

Long have the Jews been “scattered among all people, from the one end of the earth even unto the other.” Amidst their dispersion they remain a distinct people to this day. Their case is without a parallel in the history of mankind. It furnishes striking proof of the truth and inspiration of the Bible. Should they return to the land which was given to their fathers, and continue to possess it, the arm of Jehovah will be made bare in a wonderful manner, in the eyes of all the nations.

That the land of Canaan will be restored to the Jews has been argued by some, from the promise which the Lord made to Abraham, in Genesis xvii. 8. “I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession.” But not to dwell on this, the reader is requested to attend to several passages recorded in the writings of the prophets. Ezekiel, who began to prophecy in the fifth year of king Jehoiachin’s captivity, in the land of the Chaldeans, wrote much on the restoration of the Israelites. Whether the restoration which is held up in any part of his writings, includes the return of that people to the land of Canaan, after their overthrow by the Romans, is now to be enquired. In the xxxiv. chapter of Ezekiel it is declared, in verses 11, 12, 13, 14. “For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day: And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.” Jewish and Christian writers agree that this prophecy points to some return of the Israelites to the land of Ca-

naan; and that it was accomplished, in full, or in part, by the restoration which was begun under Zerubbabel. The inquiry is, was this prophecy fully accomplished in the return from Babylon? That it was not, may be proved from what follows in the same chapter, particularly in verses 28, 29—"And they shall no more be a prey to the Heathen, neither shall the beasts of the land devour them: but they shall dwell safely, and none shall make them afraid. And I will raise up for them a Plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the Heathen any more." After the return of the Jews, spoken of in this place, they are *no more* to be a prey to the Heathen, or the Gentile nations—they are not to bear the shame of the Heathen *any more*. This prophecy remains to be accomplished in its fullest extent. Since the return of the Jews in the days of Ezra, they have been dispersed among the Heathen, or the Gentiles far beyond what they had been in any former period; the time is therefore still future, in which an end is to be put to their dispersion, or to their bearing the shame of the Heathen.

That the Jews are to be ingathered in the sense now contended for, is further apparent from Ezekiel xxxvii. The prophet is commanded to take one stick and to write upon it, "For Judah, and for the children of Israel his companions;" and another stick, and to write upon it, "For Joseph, the stick of Ephraim, and for all the house of Israel his companions." He is then commanded to join them one to another into one stick, to place the sticks thus united, before the eyes of the peo-

ple, and to say unto them, as from verse 21st to the end of the chapter. "Thus saith the Lord God, Behold, I will take the children of Israel from among the Heathen, whither they be gone, and will gather them on every side, and will bring them into their own land: And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children forever; and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the Heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore."

Some suppose that the ten tribes of Israel still exist as a distinct peo-

ple, and that they with the tribes of Judah and Benjamin, will return to the land of Palestine. Others suppose that many individuals of the ten tribes united themselves with the tribes of Judah and Benjamin, after the latter were carried to Babylon; and that the remainder of the ten tribes are swallowed up and lost among the Gentile nations. Each of these opinions has been maintained by writers of distinguished abilities. Whether the descendants of the ten tribes can now be found, or not, it appears from the prophecy before us, that there will be a much more extensive ingathering of the Jews from captivity than ever has been seen. They are to be gathered *on every side*, and to be brought *into their own land*. The restoration from the land of the Chaldeans included but a small part of the Jews. A great number of them remained in the kingdom of Persia, in the reign of Ahasuerus, after the close of the Babylonian captivity. The time is yet to come when all the Jews on the earth, are to be brought back to the land which Jehovah gave unto their fathers. This will be a more remarkable redemption than they have experienced. Ezekiel xxxix. 28, "Then shall they know that I am the Lord their God, who caused them to be led into captivity among the Heathen; but I have gathered them unto their own land, AND HAVE LEFT NONE OF THEM ANY MORE THERE."

It is also declared that on the return of the Jews, *David* shall be king over them, and that he shall be their *prince* forever. At the restoration here promised, they are to embrace the Messiah, typified by David the Son of Jesse, and are to continue united with

him as their king. This prophecy was not fulfilled in the days of Zerubbabel, nor has it been since. The Messiah did not come until several hundred years after the Jewish city and temple were rebuilt. When he appeared, the body of the Jewish nation rejected him and procured his death. They still consider him as an impostor. I see not how this prophecy can be interpreted, unless another return of the Jews to their own land be admitted.

As a further confirmation of the sense which has been put upon the passage under consideration, it is to be remarked that the language of the promise is very definite and full in pointing to the particular land given by covenant to Jacob—the land in which the ancestors of the Jews dwelt; and in insuring their continuance in it, from generation to generation, to the end of time. *They shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt, and they shall dwell therein, even they, and their children, and their children's children forever.*

(To be continued.)

#### FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

**A**S many predictions in the holy scriptures are supposed to be expressed in metaphorical language, two manifest difficulties attend us in fixing the sense of prophecy, which may be expressed in the following questions.

I. How can it be determined when scripture prophecy is to be understood literally, and when metaphorically?

II. If prophecy is to be understood metaphorically, how shall the true metaphorical sense be determined?

An answer to both these questions will be attempted in the following observations.

1. The literal sense of words is primary and original.—Words are the names of ideas. The first inventor of language, suppose Adam, in giving names to the beasts and fowls, must have used them without any metaphorical application. Afterwards those names, might be applied to express other ideas, related to the first by similitude.

2. The metaphorical sense of words is secondary and derived, and is founded principally in the relation of similitude, the idea expressed by the same name, is supposed to be in some respects, like that to which the name is primarily applied. This is equally true, whether we suppose language to be originally arbitrary, or that names were first given from a supposed likeness between the sound of the word and the qualities of the object named.

3. Words in their primary and literal meaning express sensible ideas. This holds true in most cases; if exceptions are to be admitted, the occasion is obvious. The human mind, in the first stages of thought, is principally employed on sensible ideas. Thus it must have been with the first man. Hence he would first give names to those ideas, and afterwards in contemplating ideas of spiritual objects and relations, and discovering some kind of likeness, would apply the same names, not only to avoid the labor of inventing new sounds but also for assistance to memory in retaining names.

It may be added that from like causes, the primary sense is often extended from one to many, where the likeness is great. This seems to be the origin of general and spe-

cific names in plants and animals, and other things.

In like manner, names are applied to sensible objects in the secondary sense. Thus the name Zion primarily denotes a certain eminence where the temple was built; then the city where it stood; next the society of saints on earth; lastly the heavenly state.

4. Words are always to be understood in their primary and literal sense, unless a particular and obvious reason offer for the rejection of this, and adoption of the secondary and figurative, which reason will not apply to language in general. This rule is founded on the nature and use of language, and on the ground and reason of the introduction of the metaphorical use of words.

5. When words are to be understood in a secondary or metaphorical sense, they are to be applied in that metaphorical sense in which the relation of similitude is the most obvious, unless this application interfere with other necessary rules of construction. Otherwise, when the literal sense is rejected it would be impossible to fix on the true metaphorical sense, designed by the writer, and each reader would be left to fix a sense agreeably to the caprice of his own imagination.

Reasons for understanding scripture passages in the secondary or metaphorical sense are such as these which follow.

1. When the literal sense would be unintelligible, absurd, false, or contrary to the analogy of faith, the metaphorical must be adopted, for none of these epithets can be justly applied to the holy scriptures.

2. When a metaphorical sense offers in which the relation of similitude is obvious, and the ideas expressed by it are intelligible, im-



portant, true, and agreeable to the analogy of faith.

3. When the same or like words and expressions are evidently used in the metaphorical sense in the same discourse, or in discourses elsewhere on the same or like subject.

4. When other parts of the same discourse abound with the metaphorical use of words, as in the parable of Jotham, Judges ix. 7—20. in the parable of Nathan, 2 Sam. xii. 1—4. and in the parables of our Saviour.

5. Where the primary literal sense, and one which is metaphorical, within the relation of similitude, are both conformable to the preceding rules, both are to be admitted, first the literal, then the metaphorical; as in the case of the word *seed* in the divine promise to Abraham, recorded in the seventeenth chapter of Genesis, which is to be first applied to Isaac and his natural posterity by Jacob; then to Jesus Christ and all true believers in him. The first of these is the type, the second is the antitype.

6. Poetic composition, and predictions of future events abound with metaphor, because the mind of the speaker is deeply impressed, and his imagination powerfully moved.

Indeed one principal excellence of poetic composition consists in the due introduction and application of similitude. Hence we may expect the metaphorical use of words to abound in such compositions; and most of all when they unite, and predictions are uttered or written in poetic measure.

#### PHILANDER.

#### *Thoughts on Infidelity.*

**I**N the dark ages, and whilst spiritual tyranny was in full vigor, the spirit of inquiry, as to

VOL. I. No. 4.

religion, was discountenanced. It was enough for the laity, and the lower classes of the clergy to know what their superiors professed to believe. Nothing more was expected of them, than to follow their spiritual guides, by an implicit faith. That might be called, a period of religious uniformity, almost without sentiments.

Such a state of passive religion was better than, or rather, not so bad as, downright infidelity.—The first state prepared the way for the second. For, when the mind is relieved from abject depression, it throws off all restraint, and becomes unmanageable; and, for a season, is deaf to the voice of reason and common sense.—This is exemplified in the leaders of several nations great and small, which have lately burst the bands of civil and ecclesiastical tyranny, with which they had been long fettered.

We find a great proportion of these people *now* in a kind of phrenzy, reproachful to human nature; withdrawing their allegiance from heaven; renouncing all institutions of worship; and denying the word, the government, and, almost, the existence of God.

It has been often doubted, whether there can be an atheist in principle. There have been many, who have not known God; and more, who have, in works, denied him. But, 'tis hard to believe that any one can, on deliberate inquiry, and against the full glare of evidence, persuade himself, that there is no God. This, so far from failing, in point of evidence, is a truth of all the most self-evident. It would be too high a compliment to such a man's reason, to undertake, seriously, to reason him out of his infidelity.—The man, who shall profess him-

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self an infidel in this point, may well be considered as unfit for all social connexions. With him, virtue and vice are sounds without a meaning, and true philanthropy is merely ideal. If there is no God to inspect our conduct, we shall be governed, wholly, by our feelings, and what, we apprehend, may conduce to our present interest. But this cannot entitle us to the esteem and confidence of our fellow men.

Next to this, we may reckon deistical infidelity. Many, who profess to believe that *God is*; and that he governs the world, do not believe, that he has given to man any written revelation of his will. We have, they say, no other way to learn our duty and highest interest, but by looking within.

Some just notions of good and evil are engraven on the human heart. But, the best system, ever formed by unassisted reason, appears to abound, with the grossest defects and blunders. "A volume might be filled with an account of the mistakes, into which the greatest reasoners have fallen; and of the uncertainty in which they lived, with respect to the being and providence of God, and a future state of retribution." The world, with all its boasted wisdom, has formed no just conceptions of the character, will and government, of the one only living and true God. Though they professed to be wise, yet here they became fools; and changed the truth of God into a lie. This is admitted by those who renounce revelation: And, yet, by this book, they have discovered the egregious folly and stupidity of the Heathen.

Deists have not attempted to argue against revelation, from its being impossible or improper that God should, thus, make known

his will to man. They say, it is unnecessary; we may obtain all needful information in another and shorter way. But, if it had pleased God to reveal himself and his will, he would have done it, in a better manner, than is contained in the Bible. They, therefore attack this book, as containing a system of nonsense and self contradiction. But, when they undertake to draw a system, which would become a God to make, it is that of the Bible, so far as relates to rules of morality.

Deism advances no truth, but what is in Christianity; but there are many in Christianity, which are not in Deism. It relieves us from many doubts respecting futurity, with which the deist is, perpetually, harrassed. It was a doubt with some of the wisest Heathens, whether they should exist after this life. And if deists are, now, relieved from this uncertainty, it is by help of the Bible: And from the same source, they have derived their best sentiments concerning a state of future retribution. It is not uncommon, however, to hear the warmest advocates for this species of infidelity, confessing themselves in the dark as to a future state. And, no wonder if human reason should find itself embarrassed with difficulties on this subject.

It is observable, that this class of infidels are, often, annexing to their moral system, maxims and rules, suited to the taste and bias of the corrupt heart. Thus, they plead for the gratification of their lusts and passions, as a matter of right: And that their having these passions, is a sufficient reason, why they may gratify them. They say they may dispose of themselves, and all they call theirs, as they choose, and may not be called

to account for it, by God or man.

Since they have broken over the restraints, which are contained in the Bible, we need not wonder that they adopt rules, which are as contrary to true morality as any thing contained in the writings of the Heathen.

This infidel system, holds out no advantage to mankind. It does not pretend to embrace a better code of religious and moral rules, than is contained in the bible. On whichever hand then, the truth shall be found, the infidel has not advanced his interest for this world or the next. But if it shall appear, that he has renounced that way to heaven, which God himself has pointed out, where, alas, will he be found !

It may be remarked, that writers and talkers for infidelity, have in many instances, appeared to be adepts in buffoonery. When they attack subjects, which are supposed to be very important and sacred, and, if true, are really so, they often do it with sneer and banter. This is exemplified in the writings of one, who has, lately, assumed the rank of a champion, in the cause of infidelity ; whose name I need not mention. If scurrility deserves applause, this author may demand a double share. We should think, that the prophanity and blasphemy which proceed from his pen, would serve as an antidote to the poison which he aims to diffuse ; and put the mind, which is not lost to all seriousness and decency, on its guard. But, we are told, that the scurrility, with which he has handled this most important subject has served to recommend him to the influential infidels of Europe. And some, alas ! amongst ourselves ; and in various parts of this land, the number is

great, of those, who are so lost to all piety and seriousness, that they can, not only bear, but are even pleased with that impious blasphemy, with which he treats the character of our Divine Redeemer ; and all the important truths contained in that sacred volume, on which must be placed all our hopes of immortality.

The growth of infidelity betokens no good to society. It has opened a wide door to the free entrance of vice and impiety. And perhaps a vicious turn of mind, has, in many unhappy instances, led the way to deism. The man, who resolves to throw the reins on the neck of his lusts, will contend with those rules, which administer reproof, and remind him that destruction and misery are in his paths. We might expect this would be the case ; and we find it confirmed by observation. It is a dictate of prudence to weigh this very important and interesting subject, with cautious deliberation ; and not readily admit that for truth, which promises no real advantage even if true ; and, if not, will probably produce the most mischievous effects.

*An Account of a work of Divine grace in a Revival of Religion, in a number of Congregations in New-England, in the years 1798 and 1799, in a series of Letters to the Editors.*

[Continued from page 105.]

#### LETTER VI.

*From the Rev. ALEXANDER GILLET, of Torrington.*

GENTLEMEN,

**P**REVIOUS to this interesting and wonderful visit of the spirit of God, there had been, for a long time, an unhappy division among the people of the society ;

which subsided, a little before the awakening began, into a peace and cordiality that had not been seen here for many years.

This desirable event, together with a number of *unusual lectures*\* in the course of several years, may be considered in providence as preparing the way for the late work. God makes use of means to execute his purposes. By which he would teach us, that the way of idleness and slothfulness is not the way to expect the  *blessings of heaven* on our callings, or labors.

The first special appearance of the work among us was on Wednesday evening December 26, 1798. On which day two neighboring ministers met at my house agreeable to appointment. After spending some time in prayer and conversation we had a public lecture; and proposed another for the evening. In the day time nothing very remarkable occurred. But in the evening God was visibly present. A discourse was delivered from Prov. viii. 4. in which were bro't into view the nature and importance of true wisdom, and an immediate attention to her voice, interspersed with some pertinent and affecting accounts of the awakening that was prevailing in sundry places. These things were enforced by several addresses. An unusual solemnity filled the place where we assembled. The friends of Zion present appeared to receive a *fresh anointing from the Lord*, and to be awakened to their duty. Some sinners, who had labored heretofore under fears about their state, were more deeply

\* These *unusual lectures* were, several ministers met as often as convenient for private *Concert*. At these seasons they had a lecture, &c. which was attended with unexpected numbers and solemnity. This was at least encouraging.

and thoroughly impressed, and bro't to enquire in earnest "What shall I do to be saved?" And several were first alarmed to view religion as something in which they were highly concerned. Thus the important scene opened, which has been truly wonderful, and expressive of divine power and grace. It was found to be the case, however, that there had been something unusual on the minds of a number previous to this remarkable meeting. They had not felt easy for some time. Still this gave the first sensible exhibition of the work.

The appearance and effects gradually increased from that time to May and June ensuing. The mind of one after another was impressed, especially among the youth, and those in the younger part of life, till they in general became thoughtful. A goodly number, we charitably hope, were made the subjects of the convicting and transforming operations of the Spirit of God—Some in the more advanced stages of life have experienced the same gracious influences. For a season a general seriousness appeared to pervade the society. These favorable appearances were very promising in June: when, towards the close of that month, a fatal bar was thrown in the way by some hasty sectarian disputes.\* After they subsided, and the work appeared to revive again, the attention did not recover its former aspect. It has rather decreased from that unhappy period.

The number that has come forward, and made profession of our holy religion, is forty-five, including several who obtained an hope at some former date. Among this

\* This shows the pernicious effects of ill timed controversies on the essentials of religion in seasons of awakening.



number twenty are young persons, from fourteen years of age and upwards ; nine males, and eleven females. The proportion of the whole number is, seventeen males and twenty-eight females. There are beside, upwards of thirty who have expressed an hope, that they are the subjects of this wonderful work. But have not as yet, dared to come forward because they fear that they have been deceived.

In order to form a just opinion of this work, it will be expedient for me to give a concise statement of its apparent nature and effects. It was observable, that an unusual solemnity fixed the attention of the auditory, and prevented a certain carelessness and trifling, too often seen in worshipping assemblies. Old and young seemed as though they meant to notice every word of the speaker. Religion became a subject too important to keep out of sight. One person was heard to say, " I have been to conferences a number of times ; but I never saw such conferences before. Persons seemed to be attending as for their lives." It was remarked, that little children listened to preaching and religious conversation with an attention truly astonishing. This solemnity in some measure still continues.

It was wonderful, to see what pains persons took, for a season, to attend lectures and conferences. Many circumstances, which heretofore had been eagerly grasped to excuse them from the house of God, were now felt as unworthy of notice. When a meeting was appointed, they would go through storm, cold, and bad roads to attend. And when they had been attending for two or three hours, were so far from being wearied, that it was with difficulty they could be persuaded to retire. It

was not uncommon to have a full meeting, though the weather was stormy and exceedingly forbidding. " This is the Lord's doing, and marvellous in our eyes !"

The impression was so great and extensive, and the work so *new* and *unusual*, that for a time the adversary was confounded. Those who were willing to oppose, had their mouths shut for months, and stood gazing and wondering.

And what increased this confusion among gainers was, the method Providence took to carry on his gracious operations, different from what had been usual in former awakenings. There had been complaints heretofore, of irregularities and enthusiasm. But this work was marked with the *still small voice*. Those under serious convictions appeared steady in attending to the things of religion. When they obtained comfort, it did not seem to arise from mere impressions on the imagination ; but from such a view of God and divine things, as they never before experienced. The lectures and conferences too, have been conducted with great regularity. Persons have appeared far from discovering a spirit of self-importance, and forwardness to exhort and lead in meetings. The general characteristic has been, a wish for instruction and direction.

When the mind was arrested, the sinner trembled. At first he did not see, that he merited such dreadful treatment at the hand of God as *everlasting burnings*. The thought was overwhelming ! True, he could not deny his sins : But he would think that he was not so bad as some represented ; that his heart was not so opposed to his Maker, and so unwilling to be reconciled to him. On seriously attending to his case, he was soon made ap-

prehensive of his mistake. By reading, instructions, counsels and warnings, he was brought under *convictions*, that the scripture God is the true God, the Creator and great sovereign of the universe—That the *law* is just and holy, and of the most serious nature—That he had violated this law, and become exposed to its insupportable curse—That his heart was far more sinful and stubborn than he had imagined—That he was in the hand of this God, and could not escape—and that he had no assurance of his life. The more he became acquainted with the scriptures and himself, the clearer these truths appeared to him, especially the poisonous nature of his heart, its pride, unwillingness to bow before God, and murmuring at the conditions of life. His anxiety and foreboding apprehensions rose in proportion to these views. He was finally bro't to see himself in the hand of God, justly condemned, and the object of his mere sovereign mercy. The Lord must save him. Mercy was all his hope. The degree of light and conviction varied in different persons : but this is the general description of it. They were evidently *slain by the law*, before they were *made alive by Jesus Christ*. Before relief came, they were reduced to a situation sensibly helpless and disconsolate, apprehending nothing but endless misery. And when this load of distress was removed, it was done in a way, and at a time, which they did not expect. The prophet Isaiah gives a just description of their case in these affecting words ; “ And I will bring the blind by a way they know not, I will lead them in paths they have not known ; I will make darkness light before them, and crooked things straight.” Isa. xlii. 16.

Previous to the *new birth*, the subjects of the work have had clear convictions of the native depravity of their hearts. They have commonly found them seats of pride, selfishness and awful stubbornness. They have been led to think, that the fountain within them was worse than in others ; that their hearts were more hardened, more deceitful and unmanageable. Some have been sensible of such shocking feelings as these : “ O how I wish there were no God, heaven nor hell ! I had rather be like the beasts that perish, than be in the hand of such a God as this ! ” After they had experienced the great change, they appeared to themselves far worse than before. Then they could exclaim ; “ I tho't I knew something of my heart before—but I knew nothing of it. It appears to me a sink of all treachery, corruptions and abominations ! How can I be a Christian ! Can I be a *new creature*, and have my heart filled with so many vain tho'ts, and strange imaginations ! ” The hopeful converts uniformly agree, that the heart of the Christian is very different from what they had imaged to themselves. So is his life. They had expected to be almost freed from the influence of sinful propensities ; to have grown better and better ; and to have made great progress in godliness. This flattering notion was soon changed by experience. The appearance to them has been, that they grew more deficient and vile before God.

Another conspicuous feature of the work is, that when God had taken off their distressful burden, they, at first, had no suspicion of their hearts being renewed. They were rather alarmed with the apprehension, that the spirit of God had forsaken them. They trem-

bled in view of returning to a state of carnal and dreadful security, and becoming more hardened than ever. They were ready to cry out; "I wish I could feel as concerned for myself as I have done! but I cannot. What will become of me now!" While in this situation they have been asked, how the character of God appeared? They readily answered: "Great, excellent and glorious! I wish for no other God to govern the world. There is none like him. I can't wish for any other Saviour besides Christ—nor any other way to be saved but the gospel. All seems right. God is such a glorious being, that methinks I could praise him, even if he should cast me off." This frame has sometimes continued for several days before they dared to hope. They wondered what had become of their burden. In time, however, experience taught them, that this anxious load was taken off in consequence of the heart's being made to love that very God and religion, which before they had been hating and opposing. Now they stood astonished, that they never had seen these things before; and yet they could stand it out as they had done.

It is affecting, to see how jealous the subjects of the work have been, lest they imbibe a false hope. It has been no uncommon thing for them to think, that their hearts were renewed; then lose their hope, and resume it again. Some have proceeded thus, till their hopes were renewed several times, and still were jealous, lest, after all they should fix down on the foundation of the hypocrite. This stumbled them. The reason is, that previous to conversion they drew a fine imaginary picture of the believer, as liberated from sinful propensities, and having only spir-

itual joy and rejoicing; and supposed that neither sinner nor Satan would have any more power to interrupt their peace. When they are first called out of darkness into God's marvellous light, they experience so much calmness and joy, as to begin to be confirmed in their mistake. But the pleasing scene is soon clouded—they find unexpected corruptions—darkness rises—God is gone. They tremble for fear they have laid hold of a refuge of lies.

The doctrines made use of in carrying on this work, is another distinguishing feature of it. These are the soul humbling doctrines of our Saviour which exalt God, and stain all the pride of human glory. The divine sovereignty—his universal government—the holiness, extent and inflexibility of the moral law—human depravity—our full dependence on God—the special agency of the Holy Spirit in conviction and conversion—and mere grace thro' Jesus Christ as the Mediator, and the only one: These have been kept constantly in view, more or less, and proved like a fire and hammer that breaketh the flinty rock in pieces. I would not be understood, however, to suggest that such sentiments have been received by all under awakenings with the same effect. Some persons were far from being satisfied. Others did not know but the doctrines might be true. While others appeared to glory in them. Persons in general were roused to make some inquiry into these things. Whereas, the self-justifying notions of religion appeared to be far from having any effect in promoting the spirit of seriousness and reformation.

It has been common for awakened sinners to think hard of the doctrine, of God, election, and uncon-

*ditional submission* ; and to struggle for a while to discard them. They were wont to dress them up in false and mistaken colours, imagining God to be partial, to make them machines, and preclude any use of the means of grace. But they were finally brought to a thorough conviction, that these sentiments which had appeared so terrible to them were their only hope. If ever they were saved, it would be in the way of sovereign mercy. Their contest ceased, and the divine sovereignty and its kindred doctrines became their peculiar joy and support. In close connection with what has been now mentioned, it was remarked, that the most plain, pungent preaching has been accompanied with far the greatest success. The more clearly, pointedly and solemnly, subjects were treated, the more happy effects they evidently had on the hearers. Such warnings and instructions seemed to be a language that was understood ; and the force of which it was hard to evade. Of consequence, the most plain, thoro', experimental preachers, have been most acceptable to the people in general.

Narratives of the work of God in one place and another have appeared greatly beneficial to keep up the attention to religion. Such accounts have been to many, "like cold waters to a thirsty soul"—and to those under serious impressions, a solemn spring to their fears and exertions. Persons of all ages would listen to the history of this wonderful work around with the greatest avidity. Is not this an evidence, that the publication of religious facts is one of the most powerful and salutary means of grace, when it is managed with skill and prudence ?

Cases of hopeful conversion a-

mong us have had a still more remarkable effect, especially on their friends and acquaintance. There have been instances in the married state, where God has appeared to take one, and leave the other. The one left has seemed to have feelings as tho' a separation were begun, which would extend to the eternal world. Such could not but have some forebodings of the *last day*, when the sinner must bid farewell to the saint, and to all comfort, and sink into endless contempt. This has given distress and fears, of which no one can form an idea, unless such as have experienced them. The circumstances of the sinner are undescrivable !

Finally, as to the abiding effects of the work, the hopeful converts appear to exhibit a real change of their moral feelings. There has as yet been no instance of apostasy among those who have made profession. Among a number of others who *hope*, with whom I have particularly conversed, there has been none in my acquaintance. This is all of God and a practical demonstration of the truth of the gospel which unbelievers so foolishly despise. We live in a wonderful day. We fear, and rejoice with trembling. May Zion prosper, and all the kind, benevolent purposes of God be accomplished. This is the wish and prayer of your ardent friend and brother in the Lord,

ALEXANDER GILLET.  
Torrington, July 12, 1800.

LETTER VII.  
*From the Rev. JEREMIAH HALLOCK of West Simsbury.*

GENTLEMEN,  
**T**HROUGH the course of twelve tedious years, before



this memorable period, the religion of Jesus gradually declined among us. The doctrines of Christ grew more and more unpopular; family prayer, and all the duties of the gospel were less regarded; ungodliness prevailed, and particularly modern infidelity had made and was making alarming progress among us. Indeed it seemed to an eye of sense that the Sabbath would be lost, and every appearance of religion vanish, yea that our Zion must die, without an helper, and that infidels would laugh at her dying groans. But the God of Zion, who can do every thing, was pleased to appear, and lift up the standard of the omnipotent spirit against the enemy; and to him be all the glory!

The first appearance of the work was sudden, and unexpected. Some particulars of which are as follows. The second sabbath in October, I exchanged with another in the ministry. On my return the next evening, I found a young person under deep impressions of mind. She told me, that she was a poor sinner, going down to hell: and that her impressions began on the sabbath in the forenoon, but increased in the afternoon. And in the evening her concern was such that she could no longer keep it secret, though it had been her intention that no one should know it. The next evening, at a conference, there was an unusual solemnity, and many were in tears. The morning following—I found two other youth, with the one first awakened, whose minds were likewise impressed. On the evening of this day, a sermon was preached by a neighbouring minister. The meeting was uncommonly full, and the arrows of conviction reached some hearts.

A young man told me he had

Vol. I. No. 4.

the day before, drawn a number of books, at the library meeting on profane history; and was determined to spend the following winter in reading them and the like books: but hearing of this meeting he came thoughtlessly to it, and soon found he had a greater work to do than to read profane histories. He saw he was an undone sinner, and must become reconciled to God or perish. His distress soon arose to that degree that he seemed almost in despair; but was at length hopefully brought into God's marvellous light.

After this meeting, about fourteen children and youth were found whose minds appeared to be impressed. One of them said, "I have been over a precipice all my days, and never saw it until now." The next day, it was affecting to see, by the rising of the sun, awakened youth coming to my house to know what they should do to be saved. In the after part of the day, I visited a number of families in another neighbourhood, where these things had been hardly known; and found a remarkable attention. The tear often flowed on the first mentioning of eternal things. In the evening, there were found in the neighbourhood where the work first began, at a house where a meeting had been appointed, about thirty children and youth who appeared serious, and some under deep concern. It was indeed an affecting scene; and one particular fact, will not soon be forgotten.

A young woman deeply impressed, said to another in the same situation, "Do not weep so, what good can it do? God does not regard such selfish tears as you and I shed." Upon this, the one spoken to, took the other by the hand and said, "O you are trying to quiet

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me, but you tremble yourself," which was truly the case.

On the ensuing sabbath, the work was visible in the house of God ; and the conference in the evening was full and very serious. But one week before matters never appeared darker : but now the marvellous goings of the victorious Lamb were seen and felt. O how little we know what is in the secret counsels of Immanuel ! The following Monday, when a sermon was preached by a neighbouring minister, almost the whole parish came to meeting, and the work appeared to be going on. And it was a trembling day, even among professors as well as others. It often brought these words to mind, " But who may abide the day of his coming ? "

Being called one evening to visit a neighbour in distress of mind, I received from her the following information. " I was sober and thoughtful when a child, used to attend secret prayer, thought I loved good people, and finally concluded that I was a Christian. But hearing that the work of God had begun among us, I thought it became me to examine on what foundation I stood ; when I found, I was building on the sand. On Monday night my hope perished." I do not know that I ever saw any one in bodily distress manifest greater anguish. But before morning she found relief by having, (as she hoped) her will bowed and swallowed up in the will of God. She told me, the next morning, " I think I can now take care of my family and do all for the glory of God."

Before the week was out, another came in anguish of spirit, who also had been resting on a hope of his good estate ; but now saw himself in the gall of bitterness. He

expressed himself after this sort : " I see my heart so opposed to God that I could not be happy were I admitted to Heaven ; but should choose rather to be in hell than dwell with God." Indeed this was an hour when all appeared to be shaken. But while some found no rest, short of entirely new hopes, others were confirmed.

The next week, on Wednesday, November 1, another sermon was preached by a neighbouring brother, when there was but about half as many present as the week before. And we were greatly afraid that all was about to decline and die. This was indeed a trying hour. No fond parent ever watched the fever of his child at the hour of its crisis, when the period of life or death had arrived, with more anxious interested feelings, than numbers of God's praying friends watched the work of the spirit at this critical moment. Every symptom of its being fixed and increasing was as life from the dead, but the thoughts of its going off were more dreadful than the grave. It was not long however, before it appeared that God was in very deed come to carry on his work among us. And the hearts of Zion's friends were elated with fresh hopes. Those whose minds were arrested, were for the most part, increasingly impressed, and there were also instances of new awakenings. The solemnity of this season cannot be communicated : it is known only by experience.

A brother in the ministry, among whose people the same work had begun, told me that he had seen 20 in a room, the most of them mortally sick and at the point of death ; but that the scene was nothing so impressive, as to see an house filled with souls in distress, sensible of impending and eternal

wrath, and their feet sinking in that horrible pit, from whence there is no redemption. Nature does not afford an adequate comparison to set forth these scenes; they exceed the things of time, as the soul exceeds the body, or eternity exceeds time. "A wounded spirit who can bear?" The appearance was more like an execution day. An awful silence reigned, unless when it was broke by the cry, "what shall I do to be saved!" But it was not long before (as we hope) one and another were bro't to repentance and faith, and into the enjoyment of the pardon and comfort of the gospel. And to behold poor sinners who were but yesterday on the brink of destruction, and wholly unreconciled to God, now brought to submit to him, and to hear them sing the new song; intirely surpassed all the victories of the most famous Kings and Generals of our world.

Here I would also mention, that the things which took hold of the mind were plain gospel truths, with which the people had long been acquainted, and heard with indifference. I heard one say, "I used to think I believed there was a God, but I find I never did till of late." The work was by no means noisy, but rational, deep and still. The rational faculties of the soul were touched, and poor sinners began to see, that every thing in the bible was true; that God was in earnest in his precepts, and threatenings; that they were wholly sinful and in the hand of a sovereign God. In these things they seemed to themselves and others like those awaked out of sleep. The heart would oppose, but reason and conscience were convicted, and the mouth was shut. The first you would know of persons under awakenings was, that they

would be at all the religious meetings, and manifest a silent and eager attention. What are called the hard things, such as the doctrines of total depravity, of the decrees, election, and the like, were popular. Those who were once angry when ever these things were preached, would cease to object, when thoroughly convicted, and rather smite on their breasts.

There was a certain man in the place, 50 years of age, who had neglected public worship, and had always been opposed to the things of the gospel, and who for some time was at all the meetings. On a certain evening, the first part of January, I made him a visit with a view to converse with him on the state of his mind; when he gave me for substance the following account. "My mind began to be impressed as far back as September; but I kept it to myself. Several things seemed to conspire to increase my attention. Some time in the fall I thought in my sleep that my daughter, who is dead, came into the room. I knew that she was dead and said to her, What have you come for? She replied, Father, I am come to tell you not to be damned. Tho' this was but a dream it tended to increase my concern. A little after this, these particular words: Prepare to meet thy God O Israel; sounded daily in my ears. But last night my mind was so impressed that I could not sleep. I arose about midnight, and called up my family. We prayed. After which I returned to my bed again, but was equally distressed as before. When the day approached, I arose, and taking my garment to put on, it appeared to me that it was God's; and I trembled to think how I had used God's property. All that I turned my eyes on looked like

God's things. When I opened the door and beheld the world, and the rising morning, the appearance was the same. And the view of the terrible majesty of that God, whose were the heavens, and the earth, and all things, so overwhelmed my mind, that it took away my bodily strength. I turned about and fell on my knees, for I had not strength to stand. I thought of poor Infidels, that though they made light of these things, yet, if the strongest of them were to see the dreadful majesty of God, which was now discovered to my mind, they would not be able to stand. After I returned into the house, I directly had a view of the preciousness of Jesus. And I could pour out my soul for Christ's dear ministers. Then my mind turned on the cause of Zion. I longed to have it built up, and the present work go on. I thought of the poor heathen, and said, O that the Angel with the everlasting gospel might fly through the earth ! I could love my enemies, and pray for their conversion ; and confess to every one I had injured."

This is for substance what he told me at my entering the house, without being asked a question. After a short pause he added. "I wish you would pray for me that I might be converted, if God can convert me, consistently, with his pleasure and glory. If not, I do not desire it. I wish also that you would pray for my poor children, that God would convert them ; not that they are any better, or their souls worth any more, than my neighbor's." The day light was now gone, and we went to a meeting. The 102d Psalm was sung. "Let Zion and her sons rejoice ;" &c. After singing he expressed himself nearly in these

words. "O what what sweet singing ! I never heard such singing before ! This is the first happy meeting I ever saw. I never knew what love was before. I used to think I had love, but I find I never had." This was Friday evening. The following Sabbath, the Lord's supper was administered. He tarried as a spectator, and appeared to be filled with comfort and joy. In the intermission he observed ; "This is the first Sermon I ever heard." And he remarked, how gloriously it looked to see Zion sitting at the table of Jesus, and praying unto and praising her king. As he spake much of his precious Jesus, I replied, "Why do you thus admire him ?" He answered, "Because he loved his Father's law," The question was then put, "Do you think that Jesus is a friend to the divine law and government ?" His answer was, "Yes, I believe that Jesus has that regard for the law, that rather than see it made void he would send ten worlds to hell." The question then was, "Do you love him for this ?" He replied, "I do." But all this while, he did not speak of himself, as though he thought he was converted.

The work now was evidently on the increase. We had lectures every week, mostly preached by neighboring ministers. And here I would mention, that the awakenings in other places, the proclamation from the General Assembly, respecting the sabbath, and the regulations in schools, all seemed to be attended with good effects. Conferences were setting up in every part of the parish ; all religious meetings were growing full and solemn ; and every week, and sometimes every day would bring the animating news of some one hopefully converted. Indeed



it seemed as if it would be impossible, for any thing to stand before the power of God; and that every one must bow. However dreadful experience proves, that natural men are, indeed morally dead.—They are harder than rocks, deaf-er than adders, and more stubborn than the sturdiest oaks; that which will break down the rocks, and tear up the obstinate oaks, will have no effect on the carnal mind. As means did not begin this work of themselves, so neither did they support, or carry it on. But as this was the work of the omnipotent spirit, so the effects produced proclaimed its sovereign, divine Author. One was taken here, and another there; and often those where we should the least expect. I have seen some at this time under the most awakening judgments, as thoughtless as ever; and others in full health and prosperity pricked in the heart.

A certain neighbour in the course of the winter, had a dangerous epidemical disease, (which was now in some instances very mortal among us) come suddenly into his family in a threatening manner. Yet neither this terrible sickness, nor the awakenings of others, could arouse his attention. But after the family were all recovered, this neighbour, (as he told me) on a certain morning arose as secure as ever; but on going to his barn as usual, the thought struck his mind, that he could not do the least thing without God. He had lived a careless, vain life, and made light of the awakening. He told me he thought it was too silly a thing, for a rational creature to attend to. He used to say, if a man labored hard he ought to live well. Hence he felt no obligation, nor saw any cause even for asking a blessing, or returning

thanks. But now, when the thought struck his mind, that he had no independent power to do the least thing without God, it pricked him to the heart. This infinite God appeared the great and first cause of every thing; and all centered in him. He was at first determined to suppress and conceal his convictions, but soon found it impossible. And after about two weeks he was hopefully brought savingly to submit to God.

Another person told me thus, "I was returning, on such an evening, from a conference, where I had seen numbers under concern, and heard others speak of the love of God, and of their hope in Christ. But nothing took hold of my mind, until as I was on my way home, these words sounded in my ears. "Is it nothing to you all ye that pass by?" These words fixed on his mind, and he applied them thus: "Is it nothing to me, that my neighbours and those of my age are troubled about their sins, and some hopefully converted to God? Have I not sins to be troubled about as well as they? And do not I also need conversion?" I saw this person about a fortnight after his mind was thus taken hold of, and his convictions were much increased; when he observed thus; "I find that all I do is selfish. If I pray or read, all is selfish. And I feel myself like one hung upon tenter hooks. His situation is very distressing, but the more he struggles the deeper the painful hooks penetrate." This was Saturday, and it was indeed a serious, trying hour. But the next day this man hopes that he received a new heart from the ascended Saviour. I have heard him say "that a new heart, or deliverance from sin, appeared he thought, more precious than deliverance from hell."

I observed a little back, that this spiritual shower was sovereign in its operation. There was a certain man, between 40 and 50, living in a remote part of the parish, who was a Gallio as to religion, and entirely absorbed in the things of the world. He had attended no conferences, and was seldom at meetings on the Sabbath. But one evening having gone to bed as thoughtless as ever, he awakened about midnight when these words came forcibly into his mind: "O that they were wise, that they understood this, that they would consider their latter end!" Here was the beginning of his conviction which lasted three or four weeks. I have heard him say, that he found himself naked, a sinner, and without excuse. And before he found Jesus, he was brought to see that God was just, if he sent him to hell.

I said in the beginning of this letter, that before the awakening, modern infidelity had made, and was making, alarming progress among us. Some who had been infidels for years are among the hopeful converts; and are laboring to build up the faith they once sought to destroy. I might enlarge; but shall here close my first letter, leaving further particulars, for the next; which I purpose to send you (if this is accepted) the first opportunity.

From your sincere friend,

JEREMIAH HALLOCK.

West-Symsbury, July 16, 1800.

(To be continued.)

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Ephes. iv. 26 "*Be ye angry, and sin not.*"

**H**OW is this to be understood? What is sinless anger? An anger, say some, which does not

exceed the provocation; and, is not too long retained: for the direction is, *let not the sun go down upon your wrath*. But is the same wrath criminal after sunset, which was innocent before? Or does it give place to the devil after the sun is down, and not before? Why may we indulge an anger in the day time, which we must put away at night? Besides, are we not liable to estimate provocations unjustly? One man will highly resent, what will give no umbrage to another. This explanation of the precept must certainly be defective—It gives no fixed standard, by which anger may be tried—It affords no certain rule for the government of the passions. Yet, anger is lawful, and not only lawful, but commendable. It exists in the divine mind: For, God is angry with the wicked every day. We are told that, on a certain occasion, *Jesus* looked about, on his captious enemies, with *anger*, being grieved for the hardness of their hearts. This was righteous anger—the anger of an infinitely benevolent mind—an anger, containing a high and perfect disapprobation of wickedness. Such anger *we* may exercise; and *shall*, if we have the spirit of Christ. But every degree of that anger, which seeks the hurt of its object, is criminal. Every degree of that feeling of mind, which *enjoys* the sufferings of another, be the provocation what it may, is sinful. This is a spirit of revenge. No such anger as this exists in the divine mind. God has no pleasure in the death of him that dieth. He, who can *enjoy* the pain of another, will seek it; and, if in his power, inflict it. This is a passion, therefore, directly the reverse of that benevolence, that love, which we are required to exercise, even toward enemies. The disposition,

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which enjoys the pain of another, and leads to inflict it when in our power, invades the prerogative of that God, who says, *vengeance is mine, I will repay*. He, who indulges *this anger*, takes the sword of divine vengeance into his own hands. Whenever we feel a pleasure in the disappointment, the calamity or sufferings of a fellow-creature, be his character what it may, or whatever abuses we may have received; it may be depended on, we indulge a spirit of revenge. That anger, which will prevent mourning with those, who mourn—which is inconsistent with praying for the best good of its object, is sinful. That anger, and that alone, which consists in disapprobation of wickedness, and opposition of will to it, is lawful. This is virtuous anger—it makes us like Christ. This anger does not ruffle or discompose the mind. It unfits for no duty; but may be felt with calmness and serenity. We are not forbidden to *let the sun go down upon such anger as this*.

Letters to Miss N—

(Continued from page 110)

## LETTER II.

MA'AM,

**I**N my former letter, I began an account of a meeting I attended, when a number of people in this town were examined, as candidates for admission into the church. I mentioned something concerning your amiable friend Miss C— Your curiosity, you say (I hope something more than that) has led you to request, that I would finish the narration.

Before the Rev. Mr. — began to examine them in the doctrines and institutions of the gospel, he observed, that he designed, not

only to acquaint himself with their knowledge on these subjects; but that he hoped to make it an instructive meeting to them—that he would by no means have any of them in the least disconcerted, tho' he should ask several questions, which they might be unable to answer—that such questions would give him an opportunity to instruct them, by answering them himself, which, he said, was a principal object that he had in view. He further desired, that they would, not only give their opinions on any question he should propose, but as far as they were able, give, by way of evidence of it, at least one decisive proof, as a reason why they believed it, for as he justly remarked, their belief of a truth would be of little service to satisfy themselves, or instruct others, unless they were able to give a reason for it—I propose to give you the substance of the examination. It is true that some of the questions were not correctly answered, and others not in the best manner proved by some of the candidates. In these cases, the minister explained them himself. I shall give the answers, as well as I can, as he either stated them, or approved them in others.

Q. Is there a God? A. There is; and it is evident from the existence of the world, and every thing which we behold. Q. Is the Bible his word? A. The exalted idea it gives of God, the accomplishment of its prophecies, and the consistency and excellency of its doctrines and precepts, prove that it is from him. Q. Is God good? A. The excellency of his law is as real an evidence of his goodness as creation is of his power. His gospel is a further manifestation of unspeakable goodness. Q. Is the father God? A. Christ

addressed him as such, when he said, O Father Lord of heaven and earth. *Q.* Is Christ God? *A.* In the beginning was the word—and the word was God—and became flesh, and dwelt among us. *Q.* Is the Holy Ghost God? *A.* Christ speaks of such as are born of the Spirit, as born of God. When Ananias lied to the Holy Ghost, he is said in doing it, to lie unto God. *Q.* Are there then three Gods? *A.* The scriptures are exprefs that there is but one God, and that there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one: and accordingly, Christian baptism is in each name. *Q.* Is it proper to call this diversity three persons? *A.* Christ in speaking of himself, uses the first person, *I*; speaking of the Father, he uses the second person, *Thou*; and speaking of the Holy Ghost, he uses the third person, *He*. *Q.* Of what use is the knowledge of the Trinity? *A.* It leads us to adore the Father, as the source of Grace, to rely on Christ, for redemption, and apply to the Spirit, for sanctification and comfort. *Q.* What right has God to us, and our services? *A.* We are his by creation, and he is worthy of our services. *Q.* How extensive is his providence? *A.* He worketh all things according to the counsel of his own will. *Q.* What is his law? *A.* It demands impartial and perfect love, on the penalty of death. Thou shalt love the Lord thy God with all thy heart—and thy neighbor as thyself. The soul that sins, shall die. *Q.* What is God's object in his law and providence? *A.* To advance his own glory and enrich his creatures with the best manifestations of his own perfections, in promoting the greatest happiness. The law

directly tends to happiness, and the scriptures assure us, that the purpose of God respecting the salvation of men, was from his own love; that Christ came to glorify the father; and that all things shall work together for the good of them that love God. *Q.* Is Christ God only? *A.* His birth, death and resurrection, show that he is man also. *Q.* In what did the mediatorial work of Christ consist? *A.* In his sufferings, for our pardon, he redeemed us from the curse of the law, being made a curse for us; and in his obedience, by which he became the Lord our righteousness, that we may be received into glory. *Q.* Will all be saved by him? *A.* No. Wide is the gate, and broad is the way, that leadeth to destruction, and many there be, which go in thereat. *Q.* Who will be saved? *A.* Such as approve of the mediatorial character and work of Christ. He that believeth, shall be saved. *Q.* How evil is the natural heart? *A.* Deceitful above all things, and desperately wicked—totally depraved. *Q.* By what means then are sinners led to believe? *A.* By being created anew in Christ Jesus, by the Holy Ghost. *Q.* Of what use then are the common means of grace? *A.* They awaken men, and store the understanding with knowledge, and prepare men for the exercise of holiness, as soon as they are renewed; and God is pleased to attend such instructions, with his Spirit. Faith, the gift of God, comes by hearing. *Q.* When did God fix on such as he saves? *A.* They were chosen in Christ, before the foundations of the world. *Q.* Are Christians preserved from apostasy, by their own strength and faithfulness? *A.* Their diligence is a means of their preservation, as Paul kept under his body; but they are kept, by

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the power of God, thro' faith unto salvation. Q. Is prayer a duty? A. Public social prayer is instituted; the apostle directs that when the Church is assembled, first of all, prayers and supplications be made for all men; our Lord directs, that we enter into our closets, and pray in secret; and every direction, which respects family religion, implies family prayer. Q. Of what use is prayer? A. It does not prevail on God to change his purposes; for he is of one mind, and who can turn him! But it directly honors God, spiritualises the petitioner, and prepares him to receive the blessings, which God has told us, he is always ready to bestow on such as ask. Q. What is submission to God? A. It does not imply an indifference about our comforts; but is resigning all to God, from a confidence in the rectitude of his administrations. It was perfectly exemplified by Christ, when in an agony, he prayed that the cup of his sufferings might, if possible, pass from him, adding, nevertheless not my will, but thine be done.

But if I proceed in this manner, I shall weary you. In addition to these, and many similar questions, he asked them concerning the resurrection of the dead—the day of judgment—the nature of a Gospel Church—the qualifications for membership—the duties of the members to each other—the nature and design of baptism, and the Lord's Supper—their motives, in desiring to join the Church, and the privileges they expected—if they were masters of families, whether they prayed in their families—whether they would consent to deny themselves things, in their view indifferent, if they found them a grief to the brethren—whether

they would meekly submit to discipline, and on what they placed their hopes, that they should not be a dishonor to religion? &c.

When the examination was closed, our minister exhorted us all, to read the scriptures, not only in a devotional way, but as students, that we might never be at a loss for evidence, to support every doctrine, and duty, taught in the gospel. He censured the inattention of many Christians to this subject, and stated the dangers to which, by this neglect, they exposed themselves, from the temptations of Satan, and their own corruptions; and from the arts, and address, of infidels, and heretics; and the dishonor they bring on religion, and on themselves.—He, and the Committee of the Church, then retired, to consider, I suppose, whether they tho't it best to propound the candidates to the Church, or advise them to suspend their proceedings, 'till by self-examination, and prayer, they might become better qualified; as I understand they have so advised in several instances. When they returned, the Minister observed to them all, that he, and the Committee, were not unwilling, on their desire, to propound them to the Church—that they did not pretend to know their hearts—that if their profession was false, they must answer for it themselves, at the last day. He cautioned them against settling down into carelessness, and a good opinion of themselves, because they, as would probably be the case, were admitted into the Church. He read to them the confession of faith and the covenant. He exhorted them to walk worthy of the high vocation wherewith they were called, and after some pertinent observations, made by the Committee to them, he concluded the

meeting by commending 'them to the mercy and protection of God in prayer.

I pray that you, Ma'am, may before long, on a similar occasion, acquit yourself, with the same sincerity and propriety, as did your friend Miss C——.

I am, &c.

J.

*Letter from EMMA, lately become serious, to a friend still in a state of security.*

MY DEAR FRIEND,

**I** Presume you will be surpris'd, on perusing the contents of this letter, to find so great an alteration in the sentiments of your friend, respecting the happiness of those who possess true religion. We were both of us greatly deceived in supposing Christians were unhappy.—I hope, through the mercy and goodness of God, I have been brought to see a beauty in holiness, and have found a happiness in religion far superior to any which this world can afford ; it is something real while that which you enjoy is all imaginary. You will allow happiness ever has been, and still is the object of your pursuit. Now let me ask you, have you ever found it in the gay circles and vain amusements which you frequent ? In your hours of retirement, if you have any, do you find a satisfaction in reflecting on your past life ? No you cannot. If you ever think you are accountable to God for the time he is giving you to prepare for eternity, surely you must be unhappy, that you have misimproved so much of it. The morning of life is certainly the most proper time to serve the Lord ; we have a promise that those that seek early shall find ; and can any thing appear more beautiful than early piety ?

Retire but for one hour and seriously consider the subject ; consider yourself an immortal being, one whose eternity depends upon the improvement of time. Do not put it by, 'till a more convenient season, for " now is the accepted time and now is the day of salvation—to day if you will hear his voice harden not your heart." You know not, my friend, the danger of delay. If you feel disposed to put off repentance till to-morrow, remember it will be harder than it is to-day ; and what is your life ? " It is a vapor that appears for a little time and then vanishes away." What would be your feelings should you this day be called to close your eyes upon all earthly enjoyments, and appear in the world of spirits, there to receive your final sentence ? How different would they be from those that have devoted their lives to the service of God, and endeavored to live for his glory ? They can look forward into eternity with peace and joy, knowing in whom they have believed. They can commit their immortal souls into the hands of Jesus, and rejoice to be freed from sin, to go and be forever with the Lord. Words would fail me was I to attempt to describe what eye hath not seen or ear heard, neither hath it entered into the heart of man to conceive ; viz. the joys that are prepared for them that love God. And suppose it were possible you could live here always, in that case it would be wise in you to seek happiness from that in which you would be the most likely to obtain it. Your own experience hath taught you, that it is not to be found in the things of this world ; pursue them no further, they will ever disappoint you. Now resolve that you will seek religion with as

much earnestness as ever you sought the pleasures and vanities of life; but do not make the resolution in your own strength. Go to God for assistance; rest not till Christ be formed in you the hope of glory; until you have a hope that will be as an anchor to your soul both sure and steadfast. It is probable if you live many years in the world, you will be called to pass through some scenes in which you will need that divine support which the world can neither give nor take from you; and you certainly will in the hour of death when all dependance upon creatures must fail. Then you will want a God to go to as a friend. Do be persuaded now to accept of Christ as he is offered in the gospel, the chief among ten thousands and altogether lovely; view the glorious son of God calling and inviting sinners to come to him that they may have life. And can you still refuse? Is eternal life so small a trifle in your esteem, as not to deserve the renunciation of a few transitory enjoyments? How can you act so unlike a rational creature as to sell your immortal soul for the pleasures of a moment? Leave them all my friend and join

that noble few,  
Who dare stray upward and pursue  
The unbeaten way to God.

In what can we manifest such solid wisdom as by choosing that good part which shall not be taken from us? I trust you have a doctrinal belief in the spirit and power of religion, and of the total depravity of the human heart; if so you must believe that God, out of Christ, cannot be reconciled to you, and you cannot think a reconciliation with the great sovereign of the universe unimportant; strive therefore to make your calling and

election sure. I know that after we have done all that we can do, we are unprofitable servants; yet we are told to work out our own salvation with fear and trembling, for it is God that worketh in us both to will and do of his good pleasure. As we have no claim to mercy we should the more earnestly and humbly plead for acceptance through the Redeemer.

Perhaps you will think that the self-denial which is required in the scripture, will make Christians unhappy. On the contrary, those Christians who live most in the exercise of this duty, and seek the glory of God more than their own good are the most happy. That you may know by experience what this happiness is, is the sincere wish of your friend

EMMA.

*Some account of the character and religious experiences and exercises of Mrs. NANCY BISHOP.*

THIS person was the daughter of Mr. Adino Pomeroy of Middletown in this state. She was born at Northampton in the Commonwealth of Massachusetts, where her father formerly resided, February 15th, 1764; in her childhood Mr. Pomeroy removed to Middletown, where she received her education, and where she resided until March 2, 1797, when she was married to the Honourable Nathaniel Bishop of Richmond in said Commonwealth. Her person was tall and graceful—her countenance lively and expressive—she was favoured with an uncommon flow of animal spirits—her temper was sprightly and remarkably placid—her understanding sound and well cultivated, and her manners amiable and conciliating. She was active in the practice of rela-

tive duties, and adorned the holy religion which she professed. In the prime of life, in easy circumstances and happy in the tenderest of all human connections, she was attached to the world by many powerful ties; yet under the influence of divine grace, she met the King of Terrors with a smile. She died of the puerperal fever on the 19th day December 1797, ten days after the birth of her child, and in the 33d year of her age. The infant also dying the day preceding, was shrouded with her and interred in the same grave; the assured hope which she had expressed some years before, of passing in triumph at last thro' the dark dominions of the King of Terrors, thro' the grace of the son of God her divine conductor, was eminently realized. Tranquil and composed, at the certain approaches of death, she said, to the inexpressible comfort of her weeping partner: "I am not afraid to die." Thus, as her life had been a pattern for imitation: so the manner of her death was a striking proof of the value of Christian piety in a dying hour.

Thus much for her general character, and the manner and circumstances of her departure. What remains will be to bring the reader more acquainted with some of the exercises and operations of her mind, at several periods, during her progress in the Christian course. This will be done by transcribing some writings composed, as it appears, for her own private use, which she left behind her. These writings were never designed for the public eye, but merely as a help to private devotion, and of course no special attention was paid either to style or method. Still they appear much more correct than, under these circumstan-

ces, could have been expected; and the want of a studied arrangement is more than compensated by that artless simplicity of manner which seems calculated to express, to the best advantage, the genuine feelings of the heart. The transition from contemplation to prayer is frequently sudden, but this also seems to be, under the circumstances of the writer, deeply impressed with divine things as she was, a more natural effusion of the heart, than could exist under forms ever so logical and correct. It is apprehended best therefore to present these writings to the reader, with little variation of style and none of meaning or sentiment.

Her observations begin as follow, "The forepart of July 1790, my thoughts were troubled that I never had owned the Lord Christ by my own voluntary profession, nor renewed for myself, what my parents had done for me in my infancy; I therefore took pains to get what light I could on that subject. I knew my unworthiness of such a feast as the Sacrament of the Lord's supper; yet my Saviour seemed to invite me, in language very pathetic, to his table; but how to come without a saving change wrought in my soul, was matter of long debate with myself. That passage in 1 Cor. xi. 29, seemed to forbid that which I longed for." She then relates the measures she took to obtain satisfaction as to her duty, first by writing to a Clergyman and then by conversing with him, and other Ministers of the gospel on the subject, the result of which was, her doubts were removed, and on the 14th of November 1790, when a preparatory lecture before the Sacrament was preached, her desire to be admitted into full communion



with the first church of Christ in Middletown was proposed to the church. This being done, and reflecting on the subject in her retirement, she exclaims, "Is it possible they can admit so unworthy a creature to Christian fellowship? Yet the eye of man is nothing—God is the searcher of hearts, let me abide in his word, and prepare for the important transaction which is before me." She then addresses the throne of grace in manner following.

"O Lord God, rectify the disorder that sin has made in my soul. —Renew my soul in the knowledge of thy grace.—Let me, O my God, be made an heir of glory.—Permit me to be importunate with thee for a blessing upon this day's transaction.—I have taken a covenant into my mouth, to give up myself with all my powers and faculties to be thine forever.—Here, on my bended knees, O my God, let me pay that homage which is due to thee only.—These eyes, which look to thee for mercy, will shortly be closed in death.—My original frame is mouldering back to dust.—O God of Grace, hear me speedily, thou knowest, O Lord, in what I am defective, the importance of my eternal concerns, my frail existence, and by what a feeble tenure my life is supported.—O God, I beseech thee, show me thy glory.—Thou hast commanded me to love thee with all my heart, soul, strength and mind.—O God, kindle the sacred flame of love in my breast, which knows no other love but thee. I resign all to thy disposal.—I resign my heart and hand to thee.—My heart fill with love to thee.—My hand employ in thy service, though in the meanest office in thy family.—

Command me what thou wilt, O Lord, give me but strength to obey.—I resign my choice, my will, my liberty.—I ask thy love as my inheritance.—Let me not live to dishonour, or bring a reproach on, thy holy name.—Let me not, O my Heavenly Father, grieve thy Holy Spirit. My devotion to God has been mingled with levity and irreverence; O God, enter not into judgment with me, for the best actions of my life cannot bear thy scrutiny. O God, in covenant mercy receive me, for Christ's sake.—May my solemn request, now signed on earth, be ratified in heaven; and may I awake to the life of a heaven-born soul —thro' the mercy of Jesus our advocate and intercessor—in whose worthy name, let me set to my seal that God is true—and let my faithfulness endure to the end.

"Dear Saviour, let thy beauties be  
"My soul's eternal food,  
"And Grace command my heart away  
"From all created good."

"NANCY POMEROY.  
"December 2d, 1790."

On the Sabbath next following, when she first communed at the Lord's table, she says, "Be this day solemnly dedicated to that God who is the giver of all mercies, (as oft as ye eat this bread and drink this cup, &c.) This institution of Christ is a token of love to his church and followers. O God, when I cease to love and praise, let me grow unacquainted with peace.—Let my life be a life of self denial.—Let me learn to be meek and lowly, and may I possess a holy ambition to know nothing but Jesus; and be deeply sensible that no grace can be supported, but by humil-

ity of heart and life. O God, fill my heart with faith and love, that I may be enabled to resist the temptations of sin, which doth so easily beset me; and let my motto be *Holiness to the Lord*.—How imperfect is this performance, which I intended should be, peculiarly, devoted to God, the supreme ruler of heaven and of earth. O God, guard me against proud thoughts, against all self sufficiency or confidence in any works of my own.—My thirsty soul pines for the waters of life.—How long, O Lord, shall I wander in this desert land? Give, I humbly pray thee, give that ray of grace, which shall shine more and more to the perfect day, and teach me to pray and praise on the receipt of a blessing so divine.

"My willing soul would stay,

"In such a frame as this,

"And sit and sing herself away,

"To everlasting bliss."

We learn nothing further of the state of this Lady's mind, until Sunday, March 11th, 1792, when in a transport of gratitude and praise she says; "Let the Lord be magnified in all his works and ways, and let my pen be employed upon this important, and, I believe, heart-renewing change. If not, why this serenity? Why this joy? Joy which surpasses understanding?—I have heard of a change of heart: I have often wished to taste of these joys.—But my estimate of a whole life spent in the love and fear of God, was in comparison nothing, to one moment I now feel. The goodness of God in lengthening out my life, for so many years, to the present period, and now giving me to drink of the well of salvation is marvellous in my eyes. There are those of my

Father's household who have been seeking salvation, and have to all appearance, left no stone unturned, where there was any probability of finding the prize they have been so long wrestling for.—Yet the Lord is gracious—he has set me as a monument of his sparing mercy, he has ever been drawing me with the tenderest cords of love; I am constrained to cry out Why me! Why me! my heart aspires, my wishes fly beyond the utmost bounds of creation, I long to behold thy celestial glory, and to drink at thy exhaustless spring.—In triumph, O my soul, look forward beyond all terrestrials, when you shall rejoice in that unbounded love, though the candle of the wicked shall be put out.—May I, O God, tread in none of their paths, but stand as a burning and shining light, always lean upon the Lord, and stay myself upon my God."

"I'll praise my maker with my breath," &c. The text for this day's meditation was surely for me, Psalm xxxvi. 9. how directly pointing: *For with thee is the fountain of life, in thy light shall we see light*. On this great day of the feast this well of salvation stands open. If Paul was caught up into the third heavens, my spirit seems ascending with him. I hear, I see (by faith) things which are unutterable.—Either my height of bliss must be reduced to a lower scale, suited to a residence in this earthly tenement of clay; or my soul must be removed to that celestial world, where the spirits of the just are made perfect.—The light that breaks in upon me makes me pant for more enlargement.—My soul is already on the wing of divine love to present (like Noah's

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‘dove) the signal of peace to my  
 ‘Heavenly Father, in the man-  
 ‘sion he has prepared for me. O  
 ‘ravishing the prospect! what  
 ‘inexpressible extacies shall I feel,  
 ‘when I meet those radiant smiles,  
 ‘in that enlightened and happy re-  
 ‘gion, that exhilarate all the ce-  
 ‘lestial choir, in immortal praises  
 ‘and hallelujahs to God and the  
 ‘Lamb. Amen.”

In a letter to a friend, dated  
 April 12th, 1792, she says;—  
 “Dear as your friendship has ever  
 ‘been to me, and highly as I val-  
 ‘ue it, I am constrained to say, I  
 ‘have found that friendship in  
 ‘Deity, which far transcends all  
 ‘earthly friendships.—Many wa-  
 ‘ters cannot quench that divine  
 ‘love, neither can the sea drown  
 ‘it; my heart exults with the  
 ‘most ardent praise and gratitude.  
 ‘How shall I express my thank-  
 ‘ful song? Yet since my enlarge-  
 ‘ment of soul, I have strange and  
 ‘powerful temptations from the  
 ‘adversary to distrust the divine  
 ‘goodness. But, while I was in  
 ‘the gall of bitterness, in the dark-  
 ‘est moments, the Comforter came.  
 ‘I also call to mind the gracious  
 ‘promise, *I will not leave nor for-  
 ‘sake those who put their trust in  
 ‘me.* I will ever praise and bless  
 ‘his holy name, and not forget  
 ‘his benefits to so unworthy a  
 ‘worm of the dust. What is  
 ‘man O God, that thou art mind-  
 ‘ful of him, or the children of  
 ‘men that thou shouldest have  
 ‘compassion on them.

‘After many days of joy and  
 ‘feasting between God and the no-  
 ‘bler faculties of my soul, I have  
 ‘no relish for temporal sustenance.  
 ‘The love and praises of the De-  
 ‘ity are my delight and my sup-  
 ‘port. I would take the world  
 ‘around me, and carry them to  
 ‘heaven in my arms, wishing friends

‘and foes equally an interest in the  
 ‘Redeemer; for I long to have  
 ‘them taste of that love which pas-  
 ‘seth knowledge.

‘After the scenes of spiritual de-  
 ‘light had got to the height of mor-  
 ‘tal happiness, the temptations be-  
 ‘forementioned next succeeded;  
 ‘and when those had reached their  
 ‘limited period, I was restored to  
 ‘a calm unruffled serenity of soul  
 ‘—no sudden starts of passion, no  
 ‘mixture of envy or discord ran-  
 ‘kled in my breast—all within was  
 ‘harmony and love.—Every breath  
 ‘prayer and praise. But with what  
 ‘language shall I express the full  
 ‘meaning of my enlightened soul?  
 ‘I cannot, I am sensible, I can-  
 ‘not give you an adequate descrip-  
 ‘tion. Come all ye that fear the  
 ‘Lord, and I will tell you what  
 ‘he has done for my soul; I will  
 ‘ascribe righteousness to my ma-  
 ‘ker, and will now set my sign  
 ‘and seal with a loud—Amen.”

In another letter, dated the 8th  
 of November following, she says,—

“If you desire to know what is  
 ‘the employment of your friend  
 ‘this day, let me tell you, that  
 ‘the richest streams of comfort  
 ‘which have been offered me, on  
 ‘the terms of obedience to the Di-  
 ‘vine will, have made me alas,  
 ‘too, too soon, trust to my own  
 ‘arm for an enjoyment, which it  
 ‘is God’s prerogative only to be-  
 ‘stow. How short-sighted we  
 ‘weak mortals are! That which I  
 ‘thought, just now, within my  
 ‘grasp is alas, gone, gone forev-  
 ‘er. Had I trusted my God  
 ‘more, and my own strength less,  
 ‘I never should have drank the  
 ‘dregs of this bitter cup.—May I  
 ‘learn this early lesson, and keep  
 ‘it ever upon my heart.—*The  
 ‘ways of God are right and just,  
 ‘and if I cannot fathom his wis-  
 ‘dom I must ever trust his word,*

' and by correction learn humility.  
 ' Let me, O my God, never  
 ' again take the shadow, for the  
 ' substance.—I am sometimes ready  
 ' to murmur at the dispensations of  
 ' Providence, in blasting my fond-  
 ' est hopes, at this critical interval.  
 ' I often repeat the question, Why  
 ' is my God thus contending with  
 ' me? Wherewith shall I come be-  
 ' fore the Lord, and bow myself  
 ' before the Most High God?—  
 ' How shall I make an atonement  
 ' suitable for this offence? Will  
 ' the offended Deity receive a bro-  
 ' ken penitent heart? Will he a-  
 ' gain receive me into favor? Will  
 ' these broken vows of reformation  
 ' avail any thing? If the heart is  
 ' not sincere they will avail nothing.  
 ' Search me, O God, and try, see  
 ' if there be any wicked way in  
 ' me. Let this day be employed  
 ' in a proper manner, as a day of  
 ' humiliation, fasting and prayer.  
 ' Let this day, the last in the week,  
 ' be preparatory to the pleasing em-  
 ' ployment of spending a sabbath  
 ' of rest with thee in thy sanctuary  
 ' below, and by such opportunities  
 ' be prepared to spend an eternal  
 ' sabbatism of rest with thee and  
 ' thy chosen ones above.

' I am just returned from a fune-  
 ' ral scene.—How much it softens  
 ' the heart to see the mortal re-  
 ' mains given back to its mother  
 ' earth. All that is lovely or de-  
 ' sirable must alike be committed  
 ' to the cold grave, and the noi-  
 ' some worm feed sweetly on the  
 ' clay-cold lips.—Let me reflect a  
 ' little.—If my God is absent, ev-  
 ' ery thing around me looks dark  
 ' and lonesome like this grave.—  
 ' Let me view it on every side.—  
 ' Has my God hid his face? I  
 ' grow unacquainted with ease; joy  
 ' and peace are empty names—  
 ' sounds without harmony.—So  
 ' would the burial of our friends

' be covered with impenetrable  
 ' darkness, were it not for the  
 ' hope that they will awake to a  
 ' glorious immortality.—The hope  
 ' of the righteous is as an anchor  
 ' to the soul both sure and steadfast.  
 ' Thus when my God hides his  
 ' face, had I all things within the  
 ' compass of creation to delight  
 ' my ears and charm my eyes, his  
 ' frowns would blast the whole en-  
 ' joyment.—Tell me not of joy or  
 ' happiness, there is no such thing  
 ' without my God.—All nature  
 ' cannot repair my loss. Heaven  
 ' and earth must strive in vain.—  
 ' But I am persuaded that neither  
 ' principalities, nor powers, nor  
 ' things present, nor things to  
 ' come, shall ever be able to sepa-  
 ' rate me from his love. O death,  
 ' where is thy sting? I shall yet  
 ' pass in triumph through thy dark  
 ' dominions. O king of terrors,  
 ' through the grace of the Son of  
 ' God, my Divine conductor, I  
 ' can see nothing formidable in thy  
 ' aspect, but this gentle invitation  
 ' of my dear Redeemer—*Come*  
 ' *unto me and I will give you a*  
 ' *crown of life.* Triumph, O my  
 ' soul, and look beyond ten thou-  
 ' sand ages. Amen. Hallelujah."

The following ardent desires  
 and breathings of soul after God  
 are prefaced with the words, *Un-  
 der the hidings of God's face.*

" If ever penitence flowed from  
 ' a believing heart, surely it is at  
 ' this time.—My soul is ready to  
 ' die within me, my heart is rea-  
 ' dy to burst, that God should,  
 ' one moment, withdraw his quick-  
 ' ening rays.—My heart pants for  
 ' no other good.—When I consid-  
 ' er my ill desert, I am astonished  
 ' that I should ever taste the sweets  
 ' of reconciliation with so pure a  
 ' God. But to whom but him can  
 ' I go? Nothing on this terrestrial  
 ' ball can I bring in competition



‘ with thy love.—Let it reign pure  
 ‘ and unfulfilled in my breast, give  
 ‘ me this and this only without al-  
 ‘ loy, and I will freely give up all  
 ‘ the earthly pomp, parade, luxu-  
 ‘ ry, noise and hurry, which at-  
 ‘ tend on the rich and the great.  
 ‘ My soul with longing melts  
 ‘ away; when, O my soul, when  
 ‘ shall it be, that I shall quit this  
 ‘ tempestuous shore, and launch  
 ‘ into the ocean of divine love? O  
 ‘ who that loves can love enough!  
 ‘ —In that pure state no end of  
 ‘ praise, this thought gives unutterable joy.—A thousand, thousand years rolled away, eternity is but just begun; give me O my God, to drink of these inexhaustible streams of delight. My Saviour enthroned in glory and majesty, seraphim and cherubim, with veiled faces, bowing before thee—Saints appearing, sinners trembling to hear their doom—the forked lightnings darting from pole to pole—tremendous thunder shaking the convulsed earth to the centre: O thoughtless mortals, how will you then quiver to see old Satan pushing you into his yawning gulph! With what agonies! and never to have an end! Let me praise thy name, O my God, that thou hast regenerated me by thy special grace; let the divine spark shine with lustre in the night of affliction; and, in the hour of death, bear my soul to the realms of everlasting bliss.”

(To be continued.)

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,  
 OBSERVING, in the second number of your useful Magazine, a couple of Hymns, by  
 VOL. I. No 4.

Sthenia, on the death of Clarissa her young companion in seriousness; with some observations, supposing the person mentioned in the Hymns, was a young woman who died in Hartford last spring, I thought the particulars relative to her triumphant death, would not be unacceptable to her serious friends, nor to any true lovers of vital piety. They must operate as a means to quicken the Christian, and as a powerful evidence to convince the unbelieving, and obstinate, of the reality of religion; and also show the kind care, and indulgent goodness, of the blessed Saviour to his faithful followers and to the lambs of his flock; and the power of his free grace, how it will triumph notwithstanding the opposition of sin and Satan.

Without further preface, I shall give you the account in the words of my friend, who communicated it to me, and submit it to your discretion, praying that all our lives may be like hers, and our deaths as pleasant.

Yours, &c.

AMICUS.

SIR,

“ I Now set myself to comply with your request, and shall furnish you with all the particulars of the death of Clarissa worthy of record, with a brief sketch of her life.

“ Clarissa, before her conversion was of an active, humane and gentle temper, and possessed of a clear mind and good judgment; and after conversion, it was her great concern, how she could do good to the souls of her fellow creatures. In short she was so intent on the glory of God, and the good of men, that, her own happiness seemed a secondary object with her. The love of Christ in her soul, was too strong to be re-

strained by the persuasions of lukewarm friends, or open enemies to Christ's kingdom. She was very humble, and maintained such a deep sense of her unworthiness, that she seldom if ever complained, either of the conduct of her friends, or of the providence of God; but was abundant in giving of thanks. This conduct endeared her to the serious and godly, and they were ready to hope for much comfort, and counsel from her. But these fond hopes it pleased the sovereign of life and death, to disappoint. About the middle of February last, it pleased God to lay her on a bed of sickness and great distress. From the first of her sickness, she was resigned as to the event of her condition. Her greatest fear was, that she should be impatient, and her uniform request, that God would grant her the light of his countenance, and give her patience, that she might not complain, under the greatest pain of body he should be pleased to exercise her with.—When her Christian friends came to visit her, she would call on them to give thanks to God for his goodness, in preparing her for this bed of distress, and granting her so comfortable a state of mind.

“She expressed great concern for the family, of which she was a member; when she was asked by her Minister what he should pray for, she said “her desire was, ‘that this providence might be ‘sanctified to the family, that she ‘was willing to be sick if God ‘might be glorified, and others ‘benefitted by it.” A few days before her death, she called the family to her bedside, and told them: “she felt, that she must soon close her eyes on the things ‘of time, and that it was indeed a ‘solemn event, to be parted from

‘them by death: but that it would ‘be much more solemn and awful, if when they should again ‘meet at the day of judgment, they ‘must be separated for a long eternity.” Then she addressed each one personally with great propriety and solemnity, accompanying her words with sighs more expressive than language. When she had ended her addresses to them, she prayed for them with great fitness and fervency, and at the close, with composure, made a most solemn dedication of herself to God through Christ—Recovering a little from this first most distressing paroxysm of her disorder, she was calm, and her mind seemed deeply and solemnly impress’d, with the things of eternity. From this time, she appeared not like an inhabitant of this world, and would often intreat her friends, “to be willing ‘and resigned to let her go; that ‘this was not her home.” Her desire to depart grew very strong, and she would ask her friends to pray, that the time might soon come. In her greatest pain she would say, “O death where is thy sting.”

“Jesus can make a dying bed,  
Feel soft as downy pillars arc,” &c.

“A little before her death, she desired to sing an Hymn to the praise of God, and said to her friends, “O how I long to depart ‘and be with Christ. Why are his ‘chariot wheels so long in coming.” But in these prospects of heaven, she was submissive, and would say she was willing to live longer in this world, if it was God’s will, and she might do good. Yet the tho’t of remaining in a sinful state, would damp her spirits.

“After she had been continued in this state of mind, about five

or six days, it pleased the Lord, as we hope, to take her to himself to behold his glory. When she perceived that she was dying, she was filled with joy and peace in believing. She was deeply sensible of her unworthiness to the last, and found the blessedness of that man to whom the Lord imputes righteousness without works.

Never did a bed of sickness and death appear to me like this, these words seemed to be fulfilled: "If I go and prepare a place for you, I will come again and receive you to myself." I do not wonder that Balaam said (when he had a prospect of a saint's death in view) "Let me die the death of the righteous, and let my last end be like his."

Thrice happy soul! far from the boisterous sea  
Of human life, from earth and sin set free;  
Far from temptation's darts by Satan hurl'd,  
And all the enticements of a treach'rous world!  
Like thee I'd live till call'd to yield my breath,  
Like thee I'd triumph in the arms of death,  
Then like thee rise, clad in my Saviour's robes,  
And with thee share his people's blest abodes!

I am yours, &c.

September 18, 1800.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

IF you shall judge, that the following Narrative, the truth of which may be depended on, may be useful to the public, you will be pleased to insert it in your Magazine.

NOT many years past, a young Gentleman, of superior nat-

ural abilities, put himself under the instruction of an able Physician, with a view to the practice of physic. Not long before his preparatory studies were compleated, he waited on the Clergyman, who lived at a small distance, and requested an hour or two with him, in his study. He soon began to open his mind, to the minister, on religious subjects; and told him, that he found that, on examination, he did not believe the scriptures. Considerable conversation passed, and a number of observations were made in support of the truth of divine revelation. The young Gentleman appearing very sober, the Minister entertained a hope, that his unbelief was no other than what unregenerate men commonly find in their hearts, as soon as their consciences are awake. Accordingly, from that time forward, he took frequent occasions of conversing, privately, with the young man. But it soon appeared, that he had imbibed the principles of infidelity; and, was too much confirmed in them, to be shaken by any arguments, that were used with him. He requested the Minister, however, that it might be kept an entire secret—observing that, should it get abroad, it would ruin him as to the business, which he meant to pursue in life.

Soon after this, it was said that he had formed a connection with a young Lady, both whose parents were professors of religion. The Minister, sensible of the importance it was of, that the parents should know the character of the man, to whom their daughter was about to be given, was, yet, for sometime at a loss what measures he ought to take. Finally he concluded to apply to the young Gentleman himself: And, according-

ly, freely asked him, if such a connexion was formed, as report stated—at the same time observing, that he would presently see the reason why such freedom was used with him. He answered the question in the affirmative, with as much frankness, as it was put. He was then asked if he had ever let the young Lady's parents know what his principles were respecting religion? He replied, he had not.—Whether he did not think it would be very grievous to the parents, to marry their daughter to a man who disregarded all religion? He thought probably it might; and said he should be sorry for them.—Whether it could be consistent with the friendship and faithfulness, which the Minister owed to all the members of the church, to neglect giving them information?—He did not know that it would. The Minister then requested him to take the matter into serious consideration, for a few days: And then, if he could, give him a reason, which would be sufficient to excuse him from the disagreeable task of informing the parents.

After several days had passed, the Minister called on him to know the result. He confessed he did not see, but that friendship and faithfulness required, that the parents should be informed. He was requested to give the information himself. He said he could not. He was told that if the information were given, it would occasion him trouble. He replied, perhaps it would, and perhaps not—seeming to feel pretty indifferent as to any trouble, which might result to him. The parents were informed. Soon after this, the Minister, walking, found him, sitting by the side of the road, very pensive. He asked him the occasion. The young

Gentleman appeared, at first, rather out of temper; and asked the Minister why he need trouble himself with the concerns of young people? He was referred to what had before past between them on the subject. This calmed him—But, he said he was undone. He was told, he must not faint yet—these were but the beginnings of his trouble—The God, whom he had disregarded, had begun with him; and when, and where, would be the end, was known only to him, in whose hand his breath was—that he must gird himself, and prepare for still heavier things—that nothing but evil was before him—that, on his own principles, he had not the least authority for expecting any good. He was entreated to see and consider his danger, before it was eternally too late. He seemed to be affected—He soon became rather gloomy and melancholy—So much so, that the family, in which he lived, noticed it; though they were ignorant of the cause. From thence forward, instead of manifesting resentment, he evidently sought opportunities of falling, as it were by accident, into the company of the Minister. These opportunities were improved in endeavors to show him the evil case he was in, the weakness, the folly and unreasonableness of the principles he had imbibed, and the awful fate, which awaited him, if he persisted in them.

His health soon began to be impaired: And in a few weeks he fell into a fever. For some time, the symptoms were not threatening; but, at length, increased to so alarming a degree, as to take away all hope of his recovery. The Minister visited him, and found him distressed, both in body and mind. He felt himself upon the

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very verge of eternity ; but wholly unprepared for the awful scene. " Oh," he would cry out, " that I was a Christian—All the world would I give, if I had it, that I were a Christian." He was reminded of the fullness and sufficiency of Christ, the richness of divine mercy, and the freeness of divine grace." " Yes," would he reply, but all is out of my reach—I have no heart to accept. O! Sir, do pray, pray for me—do pray with me, and for me." He was told, that it was hoped he would pray for himself. " Oh! he could not—God would not hear such prayers as his—he wished that all good people would pray for him." Soon, on this, he became delirious ; and fell into a phrenzy. His horrors, in this situation, appeared to exceed description.—The most dreadful terrors seemed to have taken hold of him. His affrighted imagination seemed haunted, sometimes with awful spectres—sometimes with terrible wild beasts, just ready to devour him. He would cry out, and beg for help—that some one would come and deliver him. Horror, distress and anguish were strikingly painted in every feature of his face. A pious and very sensible woman, who was with him, the last night of his life, observed that his terrors appeared far to exceed any thing she had ever witnessed—That she could not have imagined, that it was in the power of human nature to endure the distress and bitter anguish, which he seemed to suffer. But, a little before he expired, it was observed, his countenance altered, and became placid.—He put on a smile, and talked of pleasant meads, and delightful fields. Very soon on this he expired. What is beyond, lies concealed behind the veil : And,

will do so, 'till the last great day reveal it. But we may see the utter insufficiency of infidel principles to afford support and comfort, in that war, in which there is no discharge.

MESSRS. EDITORS,

I HAVE sent you some remarks on the importance of doctrinal preaching ; which you are at liberty to publish in your Magazine if you think proper.

ACCORDING to the accounts which have been published respecting the late revival of religion, in different places, we find that no such wild disorderly things have attended the work, as prevailed in the season of the religious awakening, near 60 years ago. And to what must this be imputed ? Is it not owing to the increase of doctrinal light among us ? Without any disparagement to our venerable ancestors, may we not conclude that the doctrines of the gospel are more distinguishingly taught and better understood, than they were in general in this country, a little above a half century past ? I think this inference may be fairly drawn from the different manner in which religious awakenings are now conducted and treated, from what they then were. And this evinces the great importance of the ministers of the gospel being faithful in explaining and inculcating the fundamental and leading sentiments of Christianity, upon their hearers. Nor ought their apparent inattention to be the least objection against doctrinal preaching. Because in the dullest seasons, people will get and retain some ideas of what they are taught ; and especially will the truths they have repeatedly heard come afresh to their minds, when

their attention is duly excited to the great things of another world. Some are advocates for practical preaching only ; tho' this is very necessary in its proper place, yet all who are well skilled in the scriptures of truth, will readily own, that a right doctrinal knowledge is essential to lay a foundation for a right faith, right exercises and a right practice. It must be granted that the knowledge which people gain of scripture doctrines while unregenerate, is as useful to them when they are brought to love religion, as that which they afterwards acquire. And where persons who have been but poorly indoctrinated are made the subjects of conviction and conversion, they frequently run into many wild and erroneous opinions, which not only tend greatly to cramp their minds, and to destroy their peace, but prove prejudicial to the interests of religion.

It may be further observed, that no preaching has a more direct tendency to strike the minds of sinners with a deep conviction of their lost, guilty and ruined state, than that which points out their total depravity ; the nature of their impotency ; the character of God ; and his sovereignty in the dispensations of his blessings ; or that which brings into view the character and offices of Jesus Christ ; or the doctrine of regeneration, of justification by faith alone. The great doctrines which bring to view the resurrection, the last judgment, heaven and hell are peculiarly calculated to strike careless minds with awe, and to lead them to think on their ways, and to look out for a way of escape from the wrath to come.

It may be further remarked that where preachers confine themselves chiefly or altogether to practical

discourses, their preaching will soon become *trite*, and void of sentiment.

JETHRO.

Connecticut, Sept. 16, 1800.

### Religious Intelligence.

**I**N the Magazine for September was an extract of a letter containing some information concerning a revival of religion in the counties of Otsego and Delaware. The following more particular intelligence has lately been received.

*Extract of a letter from one of the Connecticut Missionaries, dated Otsego County, August 19, 1800.*

" YOU will recollect, in my last letter, I mentioned some religious attention in this county, at a place called Otsego Creek. Soon after I wrote, the attention increased ; numbers were hopefully brought to accept of Christ. Viewing these prospects, I thought it proper to tarry some longer in this county. I staid and preached more extensively in it than I had done before. The blessed work appeared to spread in a very glorious manner. The people upon Otsego Creek appeared exceedingly awakened. It soon spread over the hills between the Otsego and the Susquehannah, to a place called the Hardwick settlement ; then into Metcalf-hill settlement ; soon after the work began powerfully in Springfield, and extended considerably into Worcester. While the work was making progress in this county, I received information from Delaware county, that there was a shower of divine grace in those parts. In consequence of this information, I went to Delhi, the capital of Delaware county, and found the revival much greater than I expected. Where there ap-

peared a little dawn of an awakening the last spring, I found that the sun had risen. As many as forty persons in the town of Delhi were hopefully converted; many more were under serious impressions. Some of the neighboring towns have shared considerably in the blessed effusions of the Holy Spirit. The last Sabbath I preached at Delhi, nineteen persons were received into the church, most of whom were youth in the bloom of their days.

"When I returned to Otsego county, I found the awakening had much increased: the fields did appear really white for the harvest. Last spring, soon after the attention began at Otsego Creek, we organized a church in that settlement, consisting of eighteen persons; part of them old professors from New-England, and part young converts. The first Sabbath that I preached there, after my last return from the Delaware, we admitted twenty eight persons more into that church, baptized twelve adults and twenty children. Probably twenty more persons living at the Otsego and its vicinity, hope they have of late passed from death to life; and will soon become members of the church. Last Sabbath, at Springfield, we admitted thirteen persons into the church in that place, and on the Sabbath and Monday, baptized twenty-six children. The awakening increases much in that place. It is wonderful to see the display of divine power in this country. The awakening is very solemn and regular. It is like the still, small voice which made the prophet Elijah wrap his face in his mantle. The truth of that text never appeared more clear than at present: *not by might, or by power, but by my Spirit saith the Lord of Hosts.*"

#### MISSIONARIES.

THE Missionaries now in the

employ of the Missionary Society of Connecticut, are the Rev. William Storrs and Mr. Robert Porter in the northern counties of the state of Vermont; the Rev. Seth Williston, the Rev. Jedidiah Bushnell, and Mr. Amasa Jerome, in the western counties of the state of New-York; and Mr. Josiah B. Andrews, upon the head waters of the rivers Delaware and Susquehanna. Appointed and now going out, the Reverend David Huntington to Vermont and the settlements on the west side of Lake Champlain to Canada line, and the Rev. Joseph Badger to the settlements on Black River and the east end of Lake Ontario, from thence to travel through the military tract and the Genesee country to the head waters of Delaware and Susquehanna—Mr. David Bacon to the Indian tribes south and west of Lake Erie.—The several Missionary Societies in the United States are requested to transmit, monthly, to the Editors of this Magazine, for publication, the names of their Missionaries and the places to which they are sent, that thus the respective societies may not interfere with each other, & that a disproportionate number of Missionaries may not be sent to the same place.

**ORDINATION**—Ordained, by the Consociation of the Western district of the county of New-Haven, on Tuesday, Sept. 9th, 1800, over the first church of Christ in Hamden, the Rev. ASA LYMAN. The introductory prayer was made by the Rev. David Tullar, of Milford; the sermon was preached by the Rev. William Lyman, of Millington, brother to the pastor elect, from Deut. xviii. 6, 7; the consecrating prayer was made by the Rev. Noah Williston, of West Haven;

the charge was given by the Rev. *Benjamin Trumbull*, D. D. of North-Haven; the right hand of fellowship was given by the Rev. *Abraham Alling* of Hamden, East-Plains; and the concluding prayer was made by the Rev. *Abner Smith*, of Derby. The sermon was peculiarly adapted to the occasion, and the other parts of the service were well performed. An uncommon solemnity reigned thro' the assembly.

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## POETRY.

COMMUNICATED AS ORIGINAL.

MESS'RS EDITORS,

ON retiring to rest one evening, a scrap of paper lying on my table, I took up my pen for my own amusement, and wrote the following lines, which, if you think them worthy to fill some corner of a page in your useful Magazine, you may insert.

D.

*En Evening Thought.*

1. **T**IME rolls away and stays for none;  
How soon will all my days be gone,  
And grisly death appear!  
Then let me keep their end in view,  
And virtue's peaceful path pursue:  
Thus to my God be ever true,  
And love my Saviour dear.
2. Let sinful passions all subside,  
My soul be cleans'd from baneful pride,  
And fill'd with love divine:  
May I ne'er from God's law depart,  
But treasure it within my heart;  
And thus, by acting well my part,  
Prepare in heav'n to shine.
3. And when the clay-cold hand of death  
Shall chill my lungs, and stop my breath,  
And close these mortal eyes;  
May I to happier climes remove,  
Where all is friendship, joy and love,  
There join the glorious choir above,  
Where heav'nly anthems rise!

*The Christian rejoicing in the prospect of the final consummation of the world.*

1. **W**HAT tho' old nature's wheels  
ere long decay,  
Th' effulgent lamp of heav'n deny the day,  
With thickest darkness clad;  
What tho' the stars affrighted leave  
their spheres,  
The moon turn pale, or drest in blood  
appears,  
Before the incarnate God:
2. Thou happy soul, with awe profound,  
Shalt hear the trump of Gabriel sound,  
And view the dead arise;  
With joy behold the judge descend,  
And on the wings of love ascend,  
To meet him in the skies.
3. Then shalt thou hear his just impartial sentence,  
"Depart accurs'd ye who deny repentance,  
And did my grace despise;  
But come, ye blessed, whom my grace elected,  
Ere time began, with me by faith connected,  
To heav'n and glory rise.

*Praise to God for the instructions of a pious mother.*

1. **M**Y gracious God, I bless thy name,  
When I recall the tender scenes  
Of early childhood, mercy came,  
And stor'd my mind with gospel themes.
2. 'Twas thou didst give that parent dear,  
Who, ere my birth, pronounc'd me thine;  
She early taught me whom to fear,  
And bade me know thy love divine.
3. Oft on her knees the holy saint  
Implor'd thy blessing on my head;  
Oft she impos'd the kind restraint,  
While precious tears were on me shed.
4. Her lovely name I scarce could speak,  
Ere I was taught to pray and praise,  
Was sent in secret thee to seek,  
And daily told thy wondrous ways.
5. Grant, gracious God, that she may see  
The fruits of all her pious cares;  
Let not her son thy rebel be;  
Bless me, O Lord, & grant her prayers.

G.